

NATIVE VOCABULARY

Compiled from
vocabularies contributed by
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MURRAY Magisterial District

(Correct vocabulary received from Ngalyart)

Man, his Relationships, etc.

Baby	Koolung
Blackfellow	Yungar, nyung'ar, nung'ar
Blackwoman	ya'goo, yokka
Boy	koolung
Brother	wandun (?), ngoonda
Child	koolang, koolong
Children	koolongur
Daughter	kwarra
Daughter -in-law	kumba
Father	ma'-ma, mamman
Father-in-law	kungoo, gungoo
Girl	kwarra
Granddaughter	mungun kwarra (?)
Grandfather, grandmother	murran, mooran
Husband	kardoo
Man	mammerup (old = battitch)
Mother	nungun, ngunga, ngungan
Mother-in-law	mungat
Nephew	my-yoor
Orphan	nungabroo
Sister	jocko, geekoo, jooka
Sister-in-law	woolyar
Son	koolung mungun
White man	janga, junga, tchinga
White woman	yagoo junga
Widow, widower	yeenung
Wife	kardoo, korda
Woman (young)	mundagurra
Woman (old)	yokka battitch

Parts and Functions of the Body

Ankle	bil'ga
Arm (left)	doorar
Arm (lower)	mar'a'ga, merrika
Arm (upper)	maraga, merrika genterm? (jerdum?)
Back	koonga, koynga
Backbone	boy-allee (?)
Beard	nun'ga, nurnga
Blood	woobul, ngoopa
Bone	koojee, kooje genterm? (jerdum?) kweja
Bowels	kobbela, gobbel
Breast, breasts	bibbee, ngundoo, ngornda
Breath	wa'garr
Breathe, to	wa-garr kwart
Calf of leg	ma-ta
Cheek	yooree
Chest	nandoo
Chin	na'-nik
Coition ; copulate, to	mooyang
Drink, to	gabbee ngunga (?), gabbee nanning ngunna ?
Ear	dwonga, donga, dwonka
Eat, to	nal'go, ngunga (?) ngunna, ngannin
Elbow	ny'yung
Eyeball	mingat
Eye	mēl
Face	yoorda, oodoo
Fat	boyn
Fatigue	beeda-babba
Feeling	bar'ring
Finger	marra
Finger nail	beera, bē'-ree
Foot	jenna
Frowning	karrung
Generative organ (f.)	darrdee)?)
Hair	kuddup, jow'wo, jow'wa
Hand	marra, genterm (?), marraga
Head	katta

Parts and Functions of the Body

Hearing	kuddee
Heart	koodoo, koorda, koorda kalliar ungeer
Heel	jenna mondan
Hipbone	koolagee, koolajee
Instep	jinna koojee
Jaw	narra gooree
Kidney	joopa
Knee	bon'-nee, bwonitch
Leg	ma'ta
Lip	daa
Liver	my-yer
Lung	wol-yel
Mouth	karrigee, daa
Nape of the neck	nanga
Neck	wardoo
Nose	moolya
Palm of the hand	marra
Penis	mā-da
Perspiration, perspire	ban'ya
Rump	moo'roo
Seeing	mēl-um, ngin'-a (?)
Semen	kurndung
Sinew	kwer-ak
Shoulder	mon'goo, jirdum
Skin	yellyn (flesh?), mopa
Skeleton	koojee
Sleep	beejar, bee-yal
Smell, to	moolya, mundung bee'gal
Sneeze, to	nittee yungal
Speak, to	wan'ga, wangee
Stink, to	bajjuk
Stomach	kobbul
Tears	meening (?), meering
Teeth	ngolga, ngulga
Thigh	dowel
Thirsty	kabba we'nin
Throat	wardoo

Tongue	dellyn, dallyn
Urinate, to	koombo
Walk, to	yannin, wattoo, yenna
Wrist	mad'deegar
Yawn, to	dar-man-gun

ANIMALS

Bandicoot	kweenda, kwoynda
Cat, native	barrajiddee
Dog, dingo	dwarda, yakkyn, dooda yakkyn, yakkyn dooda
Kangaroo	male = yowart, female = warra yongar
Kangaroo, Brush	koora
Kangaroo rat	walya, walyow
Kangaroo, Silver grey	koora
Mouse	mardoo, murdo
Opossum, large grey	goomal, koomal
Opossum, ring-tailed	ngowra
Pig	makkaroo, mak'roo
Porpoise	warranoo
Rat (generic)	koondee
Rat, water	ngoorajoo, moorajoo
Wallaby	burngup, walloo

BIRDS

Bald coot, red bill	koolemee
Bird's egg	noo'rokoo, narragoo, noorga
Birds' nest	mya
Bustard, wild turkey	peepilyar, peepilyarra
Butcher bird	beebilyerung
Cockatoo, Black, red tail	karrak, kurrik
Cockatoo, Black, white tail	moolak, ngoolak, ngoolok
Cockatoo, white, southern variety	mun'yten, manyt
Commorant, large black	koorokoo
Cormorant, small black	ma'de
Crane, Blue	wy'an
Crow	wordung, kwakkum
Crow, shrike (squaker)	jilluk
Duck, Grey or black	ngoonana, moonana, ngwarn
Duck, Musk	kootera, katarra
Duck, Wood-duck	marramanna
Eagle	wolja, kwaddelbur
Eaglehawk	wolja
Emu	wē-jee
Laughing Jackass	goorbat
Magpie	dirroo, koorabar
Mopoke	wo-wo, wilyoo
owl, common	yanoo
Owl, marbled	binnera
Parrot	dow'wan, dowern
Parrot, Blue-bellied, red-cap	tummaluk
Parrot, King	damaluk
Parrot, Twenty-eight	dow'ern
Pelican	bootalung
Pigeon	woota
Quail	mooreetch
Shag	koorokoo, mā-de
Swamp-hen, coot	koo'lameer, koolema
Swan	koljuk, koljak
Teal	wim'bee

Fishes

Catfish	mooyooda, mooyadoo
Cobbler	mooyadoo (fresh water cobbler)
Crayfish	goonak, jilgee
Mullet	kalle kudda, kulkurda
Mussel	murrari
Salmon	millok
Shark	mondo
Silver bream	kuttern
Whiting	too'dyn
Yellowtail	kunnoodoo

Reptiles

Frog, edible	kooya
Frog (generic)	"
Frog, large green	bokkoon
Iguana (generic)	kadda
Iguana, long-tailed	kor'raga, kordarra, kurdarra
Iguana, stump-tailed	yocanna, yoorna
Lizard, large black	bootata, botarta
Snake (generic)	noona, doobyteh, waugal
Tadpole	wij-joot (?)
Turtle, fresh water	booyē, boo-illee

Insects

Ant (generic)	kooljoo
Ant's nest	bul'olla
Ant (sergeant)	kal-lil
Bardie (grub)	burdee
Flea	koolon, koolo
Fly (generic)	yoodoo, noodoo, noorda
Leech	nin'imee
Louse	koolo
Mosquito	nun'ganung
Sandfly	yoodoo

The Elements, etc.

Afternoon	karraballa
Atmosphere	marr
Banksia	mungytch
Cabbage tree	mootcheroc, moojerool
Christmas tree	" "
Clay, red	wilgee
Cloud	marr, m̄ara
Cold	kurreejarl, karrajarra, nyittyn, kurreejal
Cone of banksia	meejoo
Country (open)	burnytch
Country (swampy)	manton
Dark	marrerduk, geetaluk, mar'ada
Dawn	nunga yarrabee
Day	meeryt, beeryt, werla
Daylight	worloo, werla
Dew	meenee, m̄-nee
Dust	doolba
earth, the	boojur
Estuary	derribal
Evening	karraballa
Feather	narraboo yoo'doolee
Fire	kala, kalla
Floods	gabhooduggan
Frost	yunda, yoonda
Fruit	boolla kwardyn
Grass	badda, batta
Ground (surface of)	boojur
Gum tree (red)	munding
Gum tree (white)	wandoo
Hill	katta, moordoo
Hole	karrup, kurrup
Island	koodoo
Jarra tree	jerryl, jarril
Lake	tabal
Land	neongal (?)
Light	worla, kala, ngwalungaryt
Lightning	babbingar (?), wogarr, yeerda, weetoo

The Elements

Moon	meekee, meggee, meeka
Moonlight	meejung, meekung
Mountain	katta mammerup
Mountainous country	" "
Mud, muddy	narnoo
Night	marerduk, geetaluk
Paper-bark tree	moodoot, yoombuk
Plain	burnytch
Rain	gabbee, kabba
Rain (heavy)	gabbee kwert
Resin (blackboy)	bweering
River	beeloo
Road	koonagoo, kongoo, koongo
Rock	boo'ya
Rush (a fibre)	batta
Sand	kooyar (?)
Swa	wootern
Shade	mailoo
Sky	marr (marr)
Star	nungal, ngungar, jindang, ngindan
Stone	booye, boy'a
Sun	nunga, ngungar, ngangarn, nganga
Thunder	mulgarra, mulkar, donga
Thunderstorm	bubbung, donga
Today	yē-yē, yē-bal
Tomorrow	ngaka
Tree	boorna
Tree, bark of	yoombuk
Water	gabbee, kabba
Water (deep)	gabbee moorduk
Water (salt)	gabbee woodyn
Wattle tree	kalyung
Wind (east)	mar kungal
Wind (north)	mar jerral
Wind (south)	mar booyal
Wind (west)	mar woodart
Yesterday	karinya
Zamia	by-yoo; kurrerkoon = kernel

GENERAL VOCABULARY

Abundance	boola
Afraid	wy'anee, wy-in
Alone	doombart
Anger	kurrung
Approach, to	yooal
Ashes	kalla yooda
Ask, to	wanga
At once	yē-yē
Back, to go	wāddoo
Bad	wakkyn, windoo, windong, warra wakkyn
Bag	koota
Bag in which child is carried	"
Bandy legged	mata ngēlin
Barb of a spear	mungarra
Bark, as a dog, to	dooda wanga
Bark, used for making huts	yoombuk, booba (?)
Bathe, to	derriba
Battle	bukkij
Beat, to	booma
Belt	noolbun
Big	wardaguttuk
Bite, to	bakkan, bukkin
Black	mooarn
Bleed, to	moorboo kurreeung
Blind	mēl burra
Board, for throwing spear	wommero, meero
Body	il'lang
Boggy ground	narnoo
Bony	kojje
Boomerang	kē'lee, ky'lee
Bring me	konga, koonga
Bush	mantoon
By and by	minawarra, boorda boorda, boorda meel
Camp, native	kal'al
Carry, to, on the shoulders	wandung, jerdum kon'ga

Charcoal	yerrakyl (?), yerraryl (?)
Clay	boojur
Cloak, to	bookern
Close (near)	burdook
Club	dowak
Coat, a	booka
Come on, to	kug-yenna (?)
Cook, to	dookurn
Crawl, to	murraburra
Dead	wanit, wē-nit, wā-na
Deaf	donga notto (?)
Death	wan'ne'gee
Deep	moorduk
Dense, scrub	mantoon
Devil	jingee, bol'ya
Dig, to	boojur bēn, boojul bee'anee
Dirty	windoo
Drink	gabbee nuning
Empty	me'loo
Evil spirit	bol-ya
Fall, to	wel'yagoo-roo
Family or tribe	nunning mooroo
Far away	woorar
Firestick	kala madda
Five	mara kēn (one hand)
Food	marryn
Four	maddyn (?)
Friend	babbin
Frightened	wyin
Ghost	janga, koojin
Go away, to	watabut (?)
Good	kwabba
Good, no	windo
Grave	booga yē'ga
Great	ngoomon
Gum, edible	kelyung, kalyoong
Gum	wēja bandee, wēja bundee
Hair string (wouhd round head)	barloo ?

Half	bungar (?)
Hatchet	ka'joo
Hate	karree boola
He	lbal
Hear, to	donga, dwonga
Heaven	koojeetch (sky?)
Heavy	woo-mee-ul
Here	alle, ulle
Him	bal
Honey	mungyt
Hungry	koobar (?)
I	on'ya, nganua
Idle	beedee babba
Ill (sick)	kurndung, mindytch
Kick	jenna karrung
Kiss, a	ninjan
Knife	dabba, tabba
Know, to	donga
Large	ngooman, woomwool
Laugh	koagga
Lean (thin)	koojee
Lie (to lie down)	ngoon'ta, won'dug'a
Lie (to tell a)	koolyn, kollyn
Light a fire, to	kala dookurn
Little	yoomup, gōroomap
Long	worree, werda kudda
Long (tall)	worree
Long ago	kurrum
Long hair	jow-wo werdakudda
Look, to (to see)	mē-erl
Many	boola
Matter, from sore	buj-jung
Mia (native hut)	mya
Milk	bibbee, baba
More	karra
Murder	danna boogur
Naked	booka yooad'da

Name	kwēla
Near	burdook
Nice	kwabba
No	yooadda, yooat
North	jerral, jerrarl
Nose-stick	mool'yadan'aga
Now (at once)	yē'ye, yē'bera
One	ken, doombart
Pain	men dytch, mindytch
Passion	boomung
Pinion (wing)	kanber
Pit	kurrup, karrup
Play, to	wab'bee
Plenty	boola
Plume, a	ngow'a
Pound, to (to beat up)	dookun
Provisions	marryn
Quick	kit kit, yē'bera
Raw	dal'ya
Run away, to	mooraboo
Run, to	yookaburt
Scratch, to	bee'ana
Scream, to	wan'ga dun'na
Shadow	mā'loo
Shake, to	ur'runga, ur'runja
She	bal
Short	koorat
Sick (ill)	mindytch, mendytch
Silent, to be	dar'garoo
Silly	katta windoo
Sinews of kangaroo's tail	kwerrak, kweerak
Sing, to	eedee wanga
Sit down, to	mum'a'ya bar'doo, yooka
Small	yoomap, yoomup
Smoke, of fires	kurrik, booya
Soft	koonyak
Song	kwe-la

South	boo'yal
Spear, to	gij'ee, gē-jee, geeja
Spear, to throw a	ge'jee kwert
Stand, to	yarra
Stick	dan'aga
Stop, to	yootcha
Straight	beera
Strong	moodooj
Sulky (cross)	kurrung
Summer	ber'oo
Sweat	ban'ya
Sweet	ngungang
Swim, to	derriba
Take in the hand, to	mara burrong
Tall	worree, wooree
Ten	mara koojal
There	bookaja
Thrash, to	booma
Three	murdyn, werrung
Throw, to	kwert
Throwing board	wommera, meero
Tomahawk	kuj'oo
Track (footprint)	jenna gwarda
Trousers	dowel booka
Truth	boondoo
Two	koojal, goojal
Ugly	windoo
Unwell	mendytch, mindytch
Very bad	wakkyn, windoo
Very good	gwabba gwabba
Wait, to	boorda
Warm	kallarup
West	woodarl
Wet	gabbee worree
Where	winjee
White	berrikart
Why	yarn

Wicked	windoo, boyar
Wood	boornoo
Yes	kwa, kya
You	yinnee, nyinna
Young	koolamuddee

SHORT SENTENCES

Afraid, I am not, of you	Yn unya wyin burra
Afraid, What are you, of?	nutchuk wy'ening
Asleep, He is	Beejarra, bal beejar
Bad, That is very	Alle windoo
Bad, You are	Yinna windoo
Bury him	Ballan boo'ee'gur
Care, Take of	Yallung mun'yung yen'ma
Carry this	Ngy'aka konga
Come here	Yerka yooal
Come in	Mya yooal
Cook that	Daaja dookurn
Dead, He is	Bal wonnegee
Father, He is my	Bal onya mamma
Fire, Make a	Kala dookurn
Food, Give me	Daaja yunga
Gone, Where has he?	Winjee bal watto
Ill, You are	Yinna mindytch
Know, I	Onya donga
Know, I do not	Nganya donga burt
Listen to me	Yinna onya kuttitch
Mother, She is my	Bal onya ngunga
Natives, Where are the?	Yung'ar winjee, nyungar winjal
Roots (edible), Where shall I find?	Warryn winjee
Sleep, I shall now	Onya yeya beejar
Speak, Do not	Wanga burt
Spear, Where is your?	Winjee yinna gijee?
Stay with me	Yerka yinnee yooka
Stop here	Yerka yooka
Water, Am I near?	Gabbee bardook
Water, Where shall I find?	Winjee gabbee
Where are you going?	Winjee yinna watoo
Who is that?	Yoolee na (?)
wife, Is that your?	yerka yinna kardo

William Hymus

1. I can only state from observation, that they are more partial to blood relations than to others.
3. The female infants are given away by the father to a male friend, when born. He claims her when she reached maturity, which is about twelve years.
5. They are buried in their own garments, with their short implements, in a sitting posture, so I have been informed. I have seen their graves with the deceased's spears stuck in the ground. They are afraid of appropriating anything belonging to them, as they think the dead would know it. They scoop out a grave, 3 or 4 ft deep, neatly covered over with earth, with some logs etc. on top. They mourn for the dead, the women scratch a hole in the upper part of the face and blood runs down, also scratch a hole on the top of the head with a sharp bone, till all the hair is actually matted with blood. This I have seen many times with tears running down, accompanied with a low doleful chant, both men and women black their faces with powdered charcoal for mourning.
6. The men anoint the hair with oil or fat mixed with wilkie, i.e. red earth, or clay burnt red then powdered, the hair thrown back from the face and some yards of string from opossum hair. The men strip the pen feathers of a white cockatoo, fasten them to a peg which they stick under the band of string which they term nknower (plume). The women are not allowed this decoration.
7. A thin flat oval piece of board, about 2 ft. long, tapering off nearly to a point both ends, a small piece of melted blackboy gum, a long sin at top end, a sharp peg is then embedded in the gum, a long sinew is then wound tightly round it, covered with a thick coat of gum, formed into a round head, a large piece of gum is then put on the lower end so as to jut out on the right side about 1½ ins. as a catch for the hand when they throw the spear. The halib, a very thin semi-circular piece of wood, 2 in. broad, also a stick about 1 ft. 9" long, 1 in. thick. The former they throw at a flock of cockatoos or ducks, and often kill, the latter, dowark, often knocks over a kangaroo rat etc. When short of spears they use them in battle, next tomahawk, made of two stones, cad-jo, native name.

W. Hymus, continued

i.e. granite stone, the piece for cutting has a pretty sharp straight edge, the other broad and used as a hammer, both pieces are gummed strongly together. The blackboy gum is made up as follows, the gum is melted, mixed with fine powdered charcoal, then hammered well into the gum while hot, to make tough, as it is brittle by itself. The tomahawks never break with this preparation. Next the dabber, knife, a short stick about a foot long, gummed about half way down, with a row of sharp ^{shells} teeth, before they could glass. They could cut their meat with them. I have seen them many years ago eating bits of whale blubber also the bean holding one end in the mouth men sawing with their knife and cut a mouthful off right in their teeth, that they could chew and swallow over.

8. For kangaroo they dig a pit in stiff clay soil, about 5 feet deep, 5 ch long, about 1 ft. 6 in. wide, which they visit and occasionally secure a kangaroo, for when it gets into the pit it cannot escape. Another mode is - they discover a flock in a plain, for instance, there may be 100 or more natives hunting. Then they commence to form a circle to leeward. Kangaroo scents them a long way to windward, thus surrounded, they run to leeward. The natives in ambush sure to spear some of them. They also lay in wait for them, where they sleep in a thicket, and have beaten tracks, when disturbed, sure to run back by same track Men are waiting and spear them. They lay in ambush at some watering places for emu and spear them. Another plan - they get a large bough that covers them, can approach to the emu within spear shot.
9. None whatever, in this part of the State.

They were very fond of whale. In the whaling season years ago, when stripped of the blubber, the carcass was given to the natives, some hundreds of them would be in the neighbourhood of Fremantle on those occasions.

10. Mahogany, gerrile, boano, red gum, nun-dup, do. white gum, docto, boono, York gum wandoodo, Banksia, mungite boono, mungite, the flower, mejee, the cone, mootgerrodo, the Cabbage tree or Christmas tree, mootgero, gum of lalyooung black wattle and its gum, dwolker do, small prickly leaf do. dwolker the gum.

They have no distinctive name for shrubs or plants etc.

I have asked them, their answer was batter (grass), that included shrubs and plants. The old natives placed no value upon the flowers of the field, did not admire them or deign to look at them.

11. Their laws are the same that we read of in the old Mosaic Pentateuch, viz. eye for eye, tooth for tooth, and I have witnessed several battles and saw a native spear another through the leg when fighting was over the man that speared him came boldly forward and held out his leg, another man thrust a spear through his leg, who then said Babbin, i.e. they were friends.

The same with the women, they fight with the wanner, a long heavy stick, which I have witnessed, are very skilful in cuts and guards, if one strikes her opponent and fetches blood, she is struck afterwards with a force that brings blood. This I have also witnessed. The blow is struck by a man, they are their babbin friends.

12. I do not know what diseases or their ailments, prior to the advent of the Europeans or white man. The measles in 1861 killed them by hundreds. Years prior to that scores suffered from venereal, many died a disease they knew nothing of before the advent of the white man. In their ignorance they actually blamed the woggal (carpet snake, whose bite is not deadly, but causes a sore, sometimes permanent). They used to say Beedjer, sleep, woggarl bucken (bite). The influenza here about 10 years ago took them all or nearly in this part, $\frac{1}{2}$ dozen or so left.

13. They have no herbal or mineral preparations, nothing in the shape of medicine. They apply to the bollyer (magician) who performs a ceremony of incantation by pinching the patient and making a peculiar throat noise, with certain gestures,

W. Hymus (continued)

which they have great faith in. If they recover the doctor gets the credit, if the patient dies, the blame is laid on the doctor of a distant tribe. The relatives of the deceased go and kill someone of that tribe by way of revenge.

For a fresh wound they apply hot ashes.

14. Their songs are extempore and consist of three long unmusical notes. They sing the glory of some great triumph or performance, or what under certain circumstances they will do.
15. For amusement to begin with, and boring the young men's noses with a sharp kangaroo bone which is kept there till the wound heals. The hole is bored through the bridge of the nose, and almost certain to wind up with a battle, of which the women are the cause, generally. I am describing the customs of the natives over 50 years ago, who have all long passed away.
16. I am well acquainted with the territory from Esperance to Mandurah. I here give a brief account of the country from Marrub-bel-up (native name), 5 miles south of Mandurah, to Stake Hill, $12\frac{1}{2}$ miles of Mandurah (Yaa-jelup), a length of $7\frac{1}{2}$ miles, with an average breadth of say 4 miles, from Serpentine River eastern boundary that runs parallel with the coastline that distance with an average breadth of say 4 miles, which I think is about correct, $7\frac{1}{2} \times 4 = 30$ sq. miles.
17. All one tribe in Murray district.
18. This is a continuation from the above 30 sq. miles. There are 22 estates that I can give the names of, within the above area, I think that is about all. I may have omitted one or two, claimed by the native owners. The limits of each estate are as follows: viz. $30 \div 22 = 1$ acre, 1 qr $\cdot 4$ in each estate.
They have no boundary lines but seems to know when they cross from one boundary to another. In all probability there were 22 families claiming these 22 estates, with say 3 in a family, $22 \times 3 = 66$. They $66 \div 30$ (0.5 nearly to each sq. mile).
19. All can converse and understand each other, from Guildford, to the Vasse, and much further, I believe.
20. No, ^{not} that I ever heard of.

W. Hymus (continued).

21. Native foods from Guildford to the Vasse, the same. Fish and game by the spear, the roots by digging with the wonner, cooked by fire. I may state that 50 years ago there were about 100 natives in neighbourhood of Pinjarrah, about 10 now, a decrease of 90%. Supposing the native population from the Vasse to York to have been 3000 at the above period, reduced now by 90%, would amount now to only 300. This calculation I think is approximately correct.
22. Never possessed any vessels for that purpose.
23. The natives here were never cannibals. They appear disgusted and horrified at the idea, at least they have expressed themselves to that effect to me.
24. The blackboy stick, kuljup, one piece about 18 in. long which is placed flat on the ground with one foot bearing on each end, in a sitting posture, to keep it steady. Another piece 2½' long, then made a small cavity in the centre of the stick pressed by the feet, the long piece is then inserted and held perpendicularly with each hand, right and left side, side of the stick rubbing the palms of the hands in opposite directions, causing the upright to whirl backwards and forwards with great velocity; in a few seconds it begins to smoke, when the upright stick has bored about one third of its way through the short stick, a notch is cut on the side of the short stick so the fine dust, i.e. now alight, falls down the notch on some dry stuff from the head of the blackboy, that soon ignites from the fine dust of the bore, and with a blow from mouth kindles.
25. They obtain water from a protuberance, or belly, on the paper-bark tree (umebuk). They cut it with a tomahawk (cadjo) about an inch or so through the wood, the water runs out clear and cool and somewhat acid. I have obtained several gallons from a large protuberance. It staves thirst and acts as an aperient in a mild form.
26. They believe in a supreme power in the shape of a malignant spirit, which afflicts them, with all the evils that flesh is heir to. When they die this spirit kills them. They term it bollyer. There are always some among them possessed with this bollyer, which gives them great power, to kill or make

alive, etc. They think they should never die. They always blame bollyer for sickness and death. Note my paper recently forwarded.

27. They believe in ghosts, jangar, but know nothing of heaven or hell. They believe in a future state in some shape or form.
28. It is by witchcraft and sorcery, practised by the men possessed of bollyer. They were much revered by the rest of their community.
29. Not that I am aware of.
30. No.
31. Should any man spear and kill another, he has to go right away to some hiding place, during which time he has to be careful not to make any smoke, or the avengers would find and kill him at once.
32. They know heat from cold, day from night, light from dark, and appear quite contented with that limited knowledge, as long as they get enough to eat.

Note : All these answers to questions refer to the very old natives only who have long since passed away.

The old aborigines in time of peace, were as a rule kind and considerate to each other, amicably and generous. Always shared the good things with each other ungrudgingly, in fact they had all things in common which I have frequently witnessed. The mothers are exceedingly kind to their offspring, the fathers too, but when their savage blood is up they become furiously mad, shipping their spears, jumping and stamping in an outrageous manner, with the whites of the eye turned up, and cram their chin whiskers in the mouth and bite with the teeth, away goes the spear with lightning speed, They seldom hit each other in fair fighting, they dodge out of the way of the spear, in an instant. Their agility in this respect was most astonishing. I have witnessed it in several battles. I may add, the old natives were very fond of blood. I was in the habit of taking one with me when kangaroo hunting, on foot as they could track the dogs, and kangaroos, at a running pace,

Upon opening to take out its entrails, would bale out the blood with their hands and drink with great zest.

Sir,

Kindly excuse all defects in this compilation, and hope that in some degree it will prove satisfactory. Any further services that I can render will do with pleasure, to the best of my ability, of which kindly inform me.

I have the honour to be, Sir,

Your obedt. Servant,

W. Hymus

M.A.C. Fraser, Esq.
Govt. Statistician,
Perth.

E. Fawcett

4. I think I am correct in stating that Edianne a native woman, now living had several black children, then a half caste boy Arthur, and since one or two full-blooded blacks. This could be verified.
5. There are two burying places in our paddock near our house. The dead were placed in a sitting position, the legs drawn up knees nearly touching chin. Native women sweeping the grave every day for a month. Spears, pannican and tobacco having been placed on the grave.
6. The men only dress their hair twisting round possum wool string (which they make themselves), and stroking in notched sticks, on grand occasions they well greas their hair and powder it with shavings of their spears or swan's down.
7. Kilies, boomerang, spears, women carry a wanner, long stick with which they dig roots and also fight. They used paper bark baskets rudely made by tying a broad strip of bark at either end with rushes; in these they carried water. Every woman carried a bag (couter) made of kangaroo skin at her back in which she carried the baby, food, clothes and everything else they had.
22. They heated water in paperbark put into hot ashes.
24. Blackboy sticks.
26. The natives believed in a devil - jin-gie - who was always trying to kill them and they had some idea of being pursued by him, when their only chance of safety was in crossing water, when the evil spirit stopped to look at himself giving them time to get away.
27. They believed in a future state and held that black people "jumped up white fellow" - as an instance of this, the place now known as Pinjarra Park was the "place" of a certain native named Manil who died and was buried on the place (the present vineyard) when the late owner Captain Fawcett took possession they said he was Manil and always called him so and even went so far as to call his wife Malech, the wife of Manil.
32. By moons things happened last moon or two moons ago.